1: Coon E-5 (1926-1927) 1931 MX3 Rif MX3

the path or in the wilderness at night and seduces them. She usually leads them to a room beneath a stream, entered by a staircase running down through the water. Before allowing the man she has seduced to depart she exacts from him a promise never to reveal the place where her chamber is hidden. A man who breaks his promise will die as soon as the words have left his mouth.

The *jnun* which disturb the Riffians most are those which take the forms of dogs or jackals. Dogs with light eyes are believed to be *jnun*, and fierce jackals, transformed *jnun*, are said to guard treasure hidden in the bottoms of caves. Doors and shutters are closed at night to prevent *jnun* from entering and possessing the occupants. Hydrophobia is thought to indicate the entrance of a *jinni* into a man's body.

3. *er khier*, a ghost. Ghosts are said to be very tall and thin, and to travel about at night, especially in the neighborhood of cemeteries. They are sometimes able to strike at men with tongues of fire, and can appear and disappear at will.

4. *thasardunth imthran*, a she-mule, decked with bells. It comes out of cemeteries at night and eats people.

5. *er riaḳ*, a hot whirlwind which comes in summer, and is supposed to be a baleful supernatural being.

6. *thamza*, or *stuf*, an ogress. She is described as an ugly woman with long trailing breasts that touch the ground and squirt milk as she walks, long slobbering lips, and long, tangled, curly hair. She is able to change her form and appear as an enticing damsel, luring people to her house in order to eat them, and takes great delight in crunching and gnawing on human bones. This ogress lives in a house on a deserted part of a mountain.

7. *amziw* is the husband or male sex of the *thamza*. He resembles her in the configuration of his lips and in the form and condition of his hair. The *amziw* is also able to change his form and appear as a normal man, sometimes as an old man, and sometimes as a Negro. The *amziw* carries on the same means of livelihood as his wife, luring people to his house and eating them. The *amziw* is less frequently referred to in Riffian folklore than the *thamza*, and is apparently considered less common and less dangerous.

8. *bu seba ijjithen*, the Father of Seven Heads, is a creature large as a mule, possessing seven human heads. Its hind legs are those of an animal, and its front legs terminate in human hands. When travelling about the animal runs on all fours, but when in proximity to human beings rises on its hind legs and attacks its victims with its hands. From the nostrils and mouths of its seven heads it breathes fire. It eats its victims in the wilderness where it finds them, since it has no dwelling, wandering about and sleeping in deserted country. There is no mention of sex as applied to the *bu seba ijjithen*, wherefore one is led to conclude that it is either masculine or asexual. The *thamza*, *amziw*, and *bu seba ijjithen* are said to have been mortal, and to be long extinct.

9. *hajuj u majuj*, dwarfs, or gnomes. They live in subterranean caverns without exits to the surface. These creatures are as small as two-year-old children, bandy-legged, pigeon-toed, long-bearded, neckless, and bearing their heads directly on their shoulders. They are hunch-backed and wrinkled, and present every sign of senility, even while in infancy. They all go naked. Each day the dwarfs dig a passage upwards, with the intention of breaking through the earth's crust, issuing forth, destroying mankind, and taking possession of the earth. Each evening, however, they become tired, and say, "It is night now, and we are tired, let us go back to the center of the earth and sleep; there is not much work left

671 628 613 728 Things went well, while the violators of the past were humble figures among the allied groups, incapacitated by their slight strength and the fact that they had few friends to abuse the pact by opposing themselves to other groups concerned; but when the equilibrium was upset or broken by the hatreds of the more distinguished lineage members, dragging their powerful lineages into the fray, the pact was wrecked and peace disappeared anew.

671 628 728 Observe in note 1 the guarantee of peace. In note 2, the formality of the agreement obtained. In note 3, the punishment. In note 4, the violation of the agreement. In note 5, the executive organ, the mass of the population. In note 6, the procedure. In note 7, the reason for the punishment, because it is a voluntary law. In notes 8 and 9, the fulfillment. In notes 10 and 11, the notables, the really significant personages, the Aitharbi'in. In notes 12 and and 13, with economic details, the democratic sensation of defective practice. In note 14, the Rifian illusion.

671 628 152 Notes 3 and 4 seem to show that Rifian custom is not designed to punish the loyal combatant, who, in an inflamed dispute, comes impulsively to make use of arms, incapable of dominating his instincts and always quick to defend his rights, but also to avoid treachery, cunning and hatred, or rather, vengeance, reprisal, from which the Rifians did not know how to free themselves, and which used up men and families. This is a notion which renders honors to manhood and stigmatizes the coward.

554 671 In notes 2, 10 and 11 it may be seen who the Rifians of significance are and that only these men, and not the ordinary tribesmen, are the executives and legislators. This proves what has been said